Four Lectures on Islam.

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ADDENDA AND CORRIGENDA

PAGE	LINE	FOR	READ
1	8	*'It is."*	*'It is'."*
4	9	[ucidly	lucidly.
,,	15	man.'	man."
5	21	beleved	beloved.
10	7	riligions	religions.
,,	,,	fllesh	flesh.
11	9	babtized	baptized.
13	1	progresss	progress.
17	20	to the *to the*	to the.
19	16	relegion	religion.
21	25	safisfy	satisfy.
23	—	2g	23
25	7	elear	clear.
,,	14	reactionery	reactionary.
,,	30	necesary	necessary.
26	18	uninterupted	uninterrupted.
,,	25	encomssad	encompass.
29	9	form	from.
,,	21	thy	they.
,,	25	previours	previous.
31	5	thats	that.
32	7	virtucs	virtues.
,,	,,	the	they.
,,	8	they	the.
34	10	cabable	capable.
40	15	unequivoeal	unequivocal.
41	9	whould	would.
,,	16	incapaple	incapable.
46	13	tracc s	traces.
48	14	speakes	speaks.

ISLAM.

In the 2nd Convention of Religions at Allahabad in 1911.

ISLAM—which means complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God in preference to all our prepossessions, inclinations or judgments—is a religion which embraces all such religions that have been preached by teachers inspired by God in various ages and different countries. Thus the Quran says in this respect:—
We believe in God and in what has been revealed to us, as well as to Abraham, Ashmael, Isaac, Jacob and their descendants; we also believe in what was given to Moses, Jesus and to all the Prophets raised by the Creator of the Universe; we accept all of them, without making any distinction among them.

Before the revelation of Al-Quran, every nation, while claiming divine origin for its faith, denied this privilege to the creeds of all other nations. This disposition of exclusiveness engendered feelings of conceit, pride and contempt and caused dissension and discord in various members of God's family. No one for a minute turned his thought to those Divine morals which we daily observe in the Universal Provi-

dence. He who has been equally benevolent to all human race in providing them with means of physical nourishment, could not have been partial in giving His blessings conducive to spiritual growth. Does not His sun, His moon, His stars and His solar system equally serve all mankind. If no class of human race has been denied benefits of the water, the earth, the air and all other manifestations of nature, why this equal and impartial dispensation by Providence has been disbelieved in matters of revelation,which, in fact,is the most important and essential factor in the development of human faculties. It was a misconception of Divine Providence, and an error so fatal to the establishment of universal brotherhood of man, under which nations laboured from centuries to centuries till the last word of God appeared which, in the very first sentence, falsified this wrong conception of partial dispensation. The Quran commences with the words Al-hamd-u Lillahi Rabbil alamin, "All Praise and Glory is due to Allah, who is not only the Maker and Provider of India or Arabia, of Persia or Syria, but is the Creator and Provider of the whole Universe, who, as He has given means of physical growth equally to all men on the earth, has provided them with means of spiritual culture as well". This noble doctrine thus inculcated by the Quran, once more infused spirit of equality and fraternity in mankind, destroying that narrowness of mind which had been disintegrating the whole fabric of human society, and separated

brother from brother under the universal Fatherhood of God. This generous teaching of Al-Quran, if it prompts me to cherish feelings of love and reverence for Moses and Jesus, enjoins upon me also to pay my respect and allegiance to Ramachandra, Krishna and Lord Budha. If, with Al-Quran, I accept the authenticated portion of the Bible as the word of God, I regard the Gita and other Holy scriptures of India as my joint property with other Hindu brethren. Hence in accordance with the teachings of Al-Quran, Islam is the name of every religion, creed or faith, which has been preached from time to time in different countries and to various tribes by teachers inspired by God. They came from one and the same source and taught one and the same truth. But the hand of time, combined with want of efficient means in olden days to preseve those teachings intact, afforded occasions and opportunities for human interpolations and wrong interpretations. On the other hand, languages, which were originally the conveyance of these ancient scriptures, became obsolete, and set up unsurmountable hindrances in the way of coming generations to reach the spirit of old letters. Moreover, the development of human faculties, and complications of evils—a necessary sequel of earthly civilization—called for new orders of things. This emergency brought forth prophet after prophet, who came and restored truths already revealed and made necessary additions to meet the requirements of the age. As different races of mankind were distantly

located and separated from each other by natural barriers. with very limited means of intercourse between them, each nation needed its own prophet, and so was it blessed; as Al-Quran says:—"There was no nation but had its teacher."

If Hindustan had its Vedic rishis, with Krishna, Ramchandra andGautama to follow them,China saw its teacher in the person of Confucius. If Zoraster came to kindle the spiritual fire in Persia, the Valley of the Jordan was fertilized with the Divine stream coming down the Olive Mount. Thus, whenever and wherever evil prevailed and man became corrupt, men were raised and inspired by God to teach and restore the same old Islam. Till a new state of things arose in the world, when laws of God began to be violated in all its corners, Divine limits and bounds were transgressed simultaneously on the whole surface of the Earth. Every country and each nation saw complete corruption and moral depravity, virtue became extinct, God seemed to have forsaken the Earth, Satan brought the whole world under its infernal sway. No one can refer to any other age in history than the seventh century of the Christian era, when human society sank to its lowest ebb spiritually as well as morally. If, in nature, light always follows darkness, and droughts by rains; if prophets come only in times when wickedness is rampant; if various incarnations of Vishnu in India descended from heavens only when earth could no more bear the burden of sin; and if Lord Krishna, in

fulfilment of his own words given in the Gita, must come in times of irreligiousness:—the seventh century was high time for the realization of these truths. This state of things called for either appearance of several prophets in several countries, or the advent of one Masterly hand, who should come to restore the old *Prachin* Islam in its perfect form. But the history of the world had then taken a new turn. Circumstances arose which facilitated means of mutual intercourse between various nations of the world. Different components of human society, so separated from each other by natural and artificial barriers, were about to come close to each other to make one united whole. The vast wide world was destined to be reduced into a country, with countries as its cities, and cities as its streets. Men of various nations and denominations were on the thereshold of coming into contact with each other. To give different teachings to different nations at such a juncture was to cause a regular chaos. Hence the great Divine Wisdom was pleased to raise the last of Its prophets in a place which occupied central position in the known world. He taught the same old Islam, which had been preached by others before, and brought a Book which recapitulated old truths in their unalloyed form with requisite additions; as Al-Quran says:" Al-Quran is nothing but the old books refined of human alloy and contains transcendent truths embodied in all sacred scriptures, with complete additions necessary for the development of all human

faculties. It repeats truths given in the Holy Vedas, in the Bible, in the words of the Gita, in the sayings of Ramchandra, Budha and all other prophets, and adds what was not in them". This broadmindedness in ascribing Divine origin to all religions, which had been so unequivocally impressed on the Muslim minds by the Quran and its Holy Messenger, and had been reminded from time to time by various Muslim divines, sank into oblivion through the lapse of centuries. The epidemic disease of narrowmindedness, however, stole marches upon us and, like the adherents of other creeds, we also began to deny any worth in others' teachings. This resulted in straining mutual relations and putting an end to all sympathetic regard for others. India, the home of religions, was chiefly affected by this tension of feelings. Religious controversies began and were carried to the bitter end in bad spirit and with bad taste. Fault finding became the order of the day. The holiest founders of religions, who even now command respect and allegiance from millions of people in the world, were most ruthlessly subjected to scurrilous remarks and foulest libel at the hands of persons who, with least possible knowledge, made a regular trade of this undesirable system of religious criticism. I may safely remark that this rancorous attitude in religious polemics is more responsible for the present widened gulf between the Hindus and the Muslims than any other matter in politics. I may, for example, refer to the state of affairs in the " Land of Five Rivers," which

is the hot-bed of these unpleasant religious discussions. But the God of peace, who loves peace and desires to see peace in His people, came to our rescue. He raised in the heart of the Punjab an apostle of Islam, who declaring himself to be a humble servant of Prophet Muhammad, restored again the religion of toleration and liberal mindedness—which had been taught by his Master some thirteen hundred years back. He created in us a sense of appreciation of, and reverence for the, Teachers of the world. He acknowledged beauties in every religion, and, in order to produce harmony and concord in the conflicting elements of the country, he appealed to Muslims as Mahdi, to Christians in the person of the Promised Messiah, and to Hindus in the capacity of Lord Krishna. Those who are interested in seeing union and fellow-feeling again restored between Hindus and Muslims cannot do better than what this Apostle of the present age did in writing his Message of Peace to Hindus on the day of his departure to the heavens.

Now, I turn to my subject again. This is the purport of that cosmopolitan religion, named Islam, the last book of which, that is, Al-Quran, codifies truths revealed in the Vedas, the Bible and other sacred Scriptures, and, in addition, gives new laws to meet the contingencies of the present time, when the different members of God's family, who lived apart from each other in the days of old revelations, had to come close one to the other. Al-Quran gives us rules

and regulations adapted to the various needs and requirements of life. It is not merely a collection of moral precepts, or a book of rituals. It gives us, on one hand, true conception of Godhood and enlightens us with great truths, such as angels, revelation, prophethood, future-life, heaven and hell; on the other, it supplies us with principles to guide us in political and social, economic and domestic affairs, so that the whole human society, by acting up to them, may attain to its perfection.

Al-Quran is not confined to prayers, fastings, and sacrifices. It is a complete code of life. If a King is ordered therein to observe certain laws to govern his country, the subjects as well have been enjoined upon to pay allegiance to their ruler, foreign or otherwise. Similarly a law-giver, a statesman, a judge, a military officer, a merchant, a craftsman, a son, a father, a brother, a husband, a wife, a neighbour, a friend, the rich as well as the poor, in short a person in various capacities and walks of life, will find therein principles of guidance, to make him a useful member of society. This perfect teaching I could only find in the Quran, and therefore we Muslims believe that the old religion of Islam, that was preached by generations of prophets, saw its perfection in this final revelation in matters of law, as the Quran says: "To-day the Law is perfected for you." The time at my disposal hardly permits me to enter into any details, however brief, of what I have sketched above. But before I conclude, I

wish to point out one important thing inculcated by the Quran which confers the greatest boon on human race. None can be a greater benefactor of mankind than one who creates in them consciouness of their possessing highest capabilities and elevates their ideal and goal. The Quran does not admit that sin is innate in our nature and that we are by our own actions incapable of freeing ourselves from its bondage. It, on the other hand, teaches that man enters this world in a sinless condition, and can make uninterrupted and unlimited development if he would act upon certain laws. It announces "Verily We created man with the best and highest capabilities. He will gain unlimited results if he believes in and acts upon certain truths ; but if he disregards them, he is destined to sink into the lowest pit of degradation." Nothing can be stronger incentive for progress and advancement and greater check against fall and degeneration than what has been revealed in these verses. If we believe that sin is inherent, and that all our efforts to liberate ourselves from its clutches are fruitless, it is sufficient to benumb our faculties and damp our ardour and resolution. Is it not a most degrading view of our spirituality, when we are admitted to be capable of attaining to boundless material development. The Holy Prophet does not say that man comes with sin in this world. According to him, man is born with nature capable of observing laws and is therefore sinless, as sin is nothing but disobedience of laws

and no advancement can be achieved without obeying law. "A child is pure at birth," so says the noble and liberal Prophet, "not because he is the son of a Mussalman but because he is the son of man." If one with such immaculate nature is provided with good laws, he is bound to reach the highest goal of perfection. If the world, in its material progress, can produce Newtons, Hershalls and Edisons, where lies the impossibility of seeing Krishnas, Christs and Budhas again, especially when these eminent teachers themselves promised in unequivocal terms their reappearance in the world. And, in my opinion, if any sacred book claims finality, as every one of us accredits his book thus, it must contain laws, observance of which may create perfect man of the days gone by, because they observed certain laws and thereby reached the goal of spirituality. If any book falls short of these requisities, it makes room for another book to be final. Among prophets similarly, one can only claim, as Muhammed did, to be the last of the sacred race, who shows you the way to that spiritual perfection which means receiving of Divine revelation. If all the spiritually advanced men used to hold communication with God, as is held by their followers, and if speaking to men has been recognised as one of the Divine attributes, how can one justify a belief that the door of revelation is sealed for good? If God is as Omniscient, Omnipresent, Perfect and All-merciful, as He used to be, and if His Divine attributes are not in abeyance, He must

speak always as He did before. But some of us believe that since certain event God has abandoned speaking to man. Logically one of the two things must have happened. Either God has lost some of His attributes, or man has, on account of his degradation, lost some of the capabilities possessed by his forefathers. But both these hypotheses are wrong on the very face of them. Perfect God must have and keep His attributes intact, while the present man is physiologically the same as the past one. Some may make the present man unfit, but I was exceedingly rejoiced to read the Gita when I found Lord Krishna promises his reappearances now and then on certain occasions; and I feel proud to believe in a Book which holds out to me a promise in the following words: "O God, Show us and guide us along the straight path—the path trodden by your blessed people—the Prophets, the Truthful, the Martyrs and the Righteous." In answer to this revealed prayer, God says: "Those who exert in our way, We show them our path." Thus in the words of Al-Quran, it is man's own exertions along the Divine path, that qualify him for the choicest blessings of God, which is termed revelation. The Quran lays down laws and rules to enable us to become recipients of the Divine blessings showered on perfect men before. In short, we believe Muhammad to be the last of the prophets, not only because he gave us a complete code of guidance in life here, but because he also enabled us to claim heritage of Prophets. He says: "The Divines amongst my followers will be like the Pro-

phets of Israelites." He also promised us an inspired Reformer at the head of each century, who is called "Mujaddid" in the Muslim terminology. And we find fulfilment of these prophetic words in the annals of Muhammadan history. I cannot say with certainty if India saw men after the likeness of Krishna and Ramchandra amongst the votaries of the Vedas, or the Christian faith could produce men like John and Peter, possessing some qualities of Jesus. But no century has passed on Islam that has been without men receiving revelation from God. For instance, Omar bin Abdul Aziz; Ba-Yazid of Bustam; Junaid of Bughdad; Mohy-ud-Din Ibn Arabi of Spain; Sh. Abdul Qadar of Gilan; and in India Moin-ud-Din Chishti, Sheikh Ahmad Mujaddid Alif Sani, Nizam-ud-Din Aulia, Bawa Farid Shakar Ganj, Data Ganj Bakhsh, Shah Wali-ul-Lah and Sayed Ahmad Bareilvi, may be counted amongst men who were blessed with the word of God.

This truth has been taught in clearest terms by the Quran, but the materialistic tendencies of our age, which are responsible for the scepticism so rife in these days, were strong enough to obscure it into oblivion and the revelation would have become a myth pure and simple, as it is at present in Europe, if the head of our century had not seen its promised Mujaddid. God raised Ahmad in the Punjab, who presented his own pattern to his fellow-beings. He showed that his implicit obedience to the Quranic laws and his faithful observance of the holy practi-

ces of the Prophet, secured him the highest grace, the revelation. He declared that the door is not closed, but is open to him who knocks at it. This is, the highest object a man should aim at, and this is the loftiest destination of human soarings. It was to achieve this that Islam was revealed from time immemorial and saw its perfection at the hands of Muhammad (peace and choicest blessings be on him). Blessed is the Book which acknowledges in you great capabilites and creates in you their consciousness and thus raises your ideal. Likewise, blessed is the man who, by his practical example, inspires in you a spirit to appreciate and aspire to that high goal.

SPECIAL FEATURES OF ISLAM.

IN SIXTH CONGRESS OF RELIGIONS, IN PARIS,

On July 19, 1913.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—

Allow me, once more, to express my sincere thanks for the privilege and the honour you have conferred upon me to say here a few words on behalf of my religion. That Islam admittedly was the torch-bearer of learning and light in the West in days when Europe was enshrouded in ignorance and darkness, and that the followers of the Holy Prophet were undoubtedly among the very few factors in creating the conditions which led to the present culture and advancement here, are in themselves cogent reasons which should strongly appeal to your sense of duty and justice towards Islam and the Mussalmans. What a pity that with all the outpouring of learning and literature, no proper efforts are made to clear off that cloud of misrepresentation and want of knowledge which still envelopes the religion of Arabia in the West. You can afford, ladies and gentlemen, to explore dead and dull regions of Antarctic

oceans at the expense of inestimable human lives and resources, but you do not care to fathom that great religious ocean which deeply affects physical, moral and spiritual regions of a vast number of humanity. It is a happy sign, however, to find plans of Universal Religion discussed in your programme, and a desire to create a better understanding amongst the adherents of the various denominations and persuasions of the world; but in order to find out a *via media* between different religions, and to create harmony among the conflicting elements in religious opinion, is it not necessary that first-hand information should be obtained at least of a religion, which at present is a living force and a co-worker with other factors in humanising millions of men still living on the planes of ignorance and barbarity? It is absolutely inconsistent with your advanced culture that your information on Islam should come through adulterated channels and from the hands of propagandists hostile to Islam; and in this respect, ladies and gentlemen, allow me to assure you that *misconception, misconstruction,* or even *misinterpretation* of Islam and its tenets is not our complaint, it is

MISREPRESENTATION AND MISINFORMATION,

by which we are the chief sufferers here. Things having no existence whatsoever in our teachings and polity have been imputed to us, and baseless charges advanced against Islam; nay, the very beauties which we account amongst our exclusive possessions have

been denied tc us, and the very evils which Islam came to eradicate, and did succeed in so doing, are ascribed to it. Do not monotheistic ideas pervade all your delibarations to-day in this Liberal Congress, and is not, therefore, your everlasting gratitude due to the religion which alone, in the most inequivocal way, taught the Unity of God and the Equality of Man!

The shortness of the time at my disposal, Ladies and Gentlemen, disables me from giving you even a bird's-eye view of my religion, but availing myself of the courtesy awarded to me, allow me to give you a few features of Islam which, to my mind, as a student of religion for the last twenty years, appeal as its special and exclusive acquisitions.

MUSLIM ATTITUDE TOWARDS OTHER RELIGIONS.

The very first word in the book of Islam inculcates the most generous views which Muslim must entertain towards the other religions of the world. Almost all pre-Islamic religions, while claiming Divine revelation for their origin, denied that previlege to the others, as if the adherents of the latter were the step-children of God, or the Universal Father forgot them after they were created. This narrow-mindedness created contempt and hatred between nations and nations, and caused disintegration among the various members of God's family, resulting in wars and fighting, which devastated everything noble and high in humanity. But Islam uprooted

this very idea; it taught that every* nation had been blessed with a teacher from God. The Divine origin of every religion was admitted, and subsequent innovations by man, if any, were pointed out. "*All praise* and glory is due to *Allah* (God), who is Creator, Sustainer, and Nourisher of all the races of mankind," are the opening words of the Quran. Is not physical sustenance open to every man, white or black; why not, then, spiritual? If the various components of Nature have been created to meet equally the physical needs of all the nations of the world, nourishment of soul is equally needed. And therefore the Final Word of God in the Quran declared that all the prophets of various nations of the world came from God, and brought light from one Divine source. Nay, Islam did not assume and claim a new position for itself† as a religion. It came to complete that old, old religion:

THE GOSPEL OF OBEDIENCE TO DIVINE LAWS, which was gradually revealed to the to the blessed race of the prophets from Adam to Jesus. As the Quran says in this respect:—

"Say (ye Muslims): We believe in God, and what has been sent down to us (through

* "And to every people have we sent an apostle, saying: 'Worship God and turn away from Satan."—The Quran 16: 38. "Every people hath its guide."—The Quran 13: 8. "Nor hath there been a people unvisited by its warner."—The Quran 35: 21.

† "To day, I (God) have completed the faith."—The Quran.

Holy Prophet), and what has been sent to Abraham and Ismael and Isaac, and Jacob and the tribes, and in what was given to Moses, and Jesus, and the Prophet, from their Lord. We make no difference between them, and to Him are we resigned."—The Quran II. 88.

This verse not only makes a Muslim a follower of the Holy Prophet Muhammad, but infuses in him a spirit of allegiance and reverence to Moses, Jesus and all other prophets of the world. The Quran is his sacred book, no doubt, but the sacred scriptures of other nations are also his common property with them.

Religion a Practical Life.

The second special feature which I claim for Islam is the different conception of religion which it presents to its followers. Islam does not believe in rituals and ceremonials as essentials in religion, nor does it inculcate any dogma or sacrament. It is neither monasticism nor absolute prudentialism. It makes religion a simple, practical life. In every deed and action, and in every thought and conception, a Musalman has to observe his religion. Hence Islam provides various laws and regulations for observance in one's life. And does not our daily life exert deep influence upon our soul and morals? One who regards spirituality as something different from what may be called AN OUTCOME OF BALANCED MORALS

AND PASSIONS has hardly understood human nature*. Hence the Muslim's spirituality does not begin to work when he goes into the four walls of his sanctuary, nor has he to wait for certain periods of time in a week or a month for the edification of his soul. Everything, even of the least magnitude and intensity, whether good or bad, he has been taught has a deep effect† upon his life in every respect, and he stands responsible for it before God, who is believed to be Omnipresent and Omniscient. The Holy Prophet Muhammad, when questioned, defined Islam in one word. Islam, he said, consists in

OBEDIENCE TO GOD AND BENEVOLANCE TO HIS CREATURES,

A religion which alone, in my humble judgment, can be and ought to be the coming religion of the world. No doubt Islam also teaches certain beliefs and enjoins certain practices, but lest they may be confused with what constitutes real religion, they have been named Pillars of Islam in themselves; but they are indispensable, as beliefs lead to human actions and practice makes man perfect. That *rituals are of little value, if unattended with virtuous actions and good beliefs*, has been elucidated in the following verse from the Quran:—

" *There is no piety in turning your face to-*

* We intend to discuss the subject later on.—ED.

† "And whosoever shall have wrought an atom's weight of good shall behold it. And whosoever shall have wrought an atom's weight of evil shall behold it."—The Qnran 99: 7, 8.

wards the East or the West, but he is pious who believeth in God and the last day, and the angels, and the scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred and to the orphans, and the needy, and the wayfarer, and those who ask and for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble; these are they who are just and these are they who fear the Lord."—

The Quran, II., 171,

THE ISLAMIC NOTION OF WORSHIP.

And it would not be out of place to give here the Islamic notion of the worship of God and His glorification, which has been considered to be the main object of religion in the world. Under the teachings of Islam GOD IS MUCH TOO GREAT TO BE PLEASED IN SEEING MAN BOW DOWN AT HIS ALTAR.* Man's submission or disobedience to Him, according to the Quran, neither adds to nor subtracts from His Divine glory, as God is self-sufficient. Edi-

* "Thou shalt warn those who fear their Lord in secrets and observe prayer. And whoever shall keep himself pure, he purifieth himself to his own behoof.,'—The Quran 35 : 19.

"Be thankful to God : for whoever is thankful, is thankful to his own behoof; and if any shall be thankless . . . God truly is self sufficient, worthy of all praise,"-The Quran 31 :11.

fication of God under Islam consists in edification of man. Similarly glorification of God simply means regeneration of man. The very word *Ibadat*, which in the Arabic texts stands for worship and adoration to God, is very suggestive. Literally it also means to open and work out what is latent in one. To convert our high and noble potentialities into actualities is therefore the chief object of our *Ibadat*—*i. e.*, worship ; but to do so we need certain laws and regulations revealed to us by Him who is the creator of all our faculties. Thus, in the second place, worship of God comes to mean obedience to such laws and regulations. Again, certain beliefs and practices are necessary to create in one a disposition to obey and submit, in order to make him observant of Divine commandments which are conducive to his final regeneration. Thus in common parlance saying prayers, fasting, and doing other things come to mean worship. Otherwise real worship and true glorification of God are simply meant to cause edification and evolving of man.* One who fails to edify himself, has failed to realise the object of worship. Similarly, if Islam lays special stress on the unity of God and destroys all polytheistic tendencies in man, it is not to safisfy a certain passion of

JEALOUSY IN GOD.

who cannot suffer to see any other deity on the same

* "Believers, bow down and prostrate yourselves and worship your Lord and work righteousness that you may become evolved..."—The Quran 22 : 76

altar with Him. It is in order to accept one and the only one source of the law, that the unity of God is so emphatically preached in Islam. God, the creator of our faculties as well as the author of all other things in the Universe created to help human development, can alone know and show us the way of our evolution and give the law. But if I* have got more than one God to worship, my sense of obedience to His law must suffer. Hence to believe in one and the only one God is essential for the proper growth and moulding of my real character. Besides, the very idea of the unity of God eatablishes two things which are the only basis of all our civilization and culture: the equality of man and the subservience of Nature. The first opens chances of progress equally to every one, and the other leads to all scientific researches; and the Quran in explicit terms mentions these two things as the necessary fruits of our belief in the unity of God.

ISLAM PROVIDES A COMPLETE CODE OF LIFE.

If religion or the worship of God is therefore so closely connected with our own regeneration, are we not in need of laws and regulations to guide us? Our physical conditions produce a deep effect upon our morals, which when exercised with high character work out our spirituality. Our ethics and polity have also to play a great part in our spiritual growth.

**Had there been in either heaven or earth gods besides God there would have been confusion in them both."*—The Quran 21 : 22.

Besides we are subject to our environments. Those surrounding us affect us, and are in their turn affected by us. We cannot do without them ; thus we need a complete code of laws regulating our *interse* relations, suiting all our walks of life, and helping us in all our endeavours. Without such training and regulation the attainment of spirituality is impossible. Those who speak of it, indepenent of all our social and communal bonds, hardly understand the signification of their own utterances.

It is, however, to meet this natural demand that Islam has another special feature. It provides rules and laws suiting all conditions of humanity. Man in every position and capacity finds something in the Quran to guide him. Religion is not the monopoly of one class or section of humanity; and men differ from each other in degree of culture and taste. Those who live in Central Africa are poles apart intellectually, morally and socially from those in Europe. But Islam claims to furnish rules and regulations for them all. If it gives ordinary and initial laws of sociality to Central Africa to improve their physical conditions and improve their social relations, it teaches sublime morals and high spirituality to men of advancement and culture, and brings them to that highest goal of human soaring which brings man into union with God. It is in this connection that Islam teaches

THE SINLESSNESS OF MAN.

It does not believe in the inheritance of sin. Sin, according to Islam, is not in man's nature, but an indi-

vidual's acquisition after his birth. We are therefore named *Muslim—i.e.*, obedient to the law. And what is sin? Simply disobedience. Hence one who is true Muslim is sinless. Sin is an acquired thing, and can be purged off. I am surely a Son of God, and the beginning words of the Lord's Prayer teach me to believe so. I may become a prodigal, but I can claim my heritage, and become His 'begotten'; and how can I be in union with God if sin is my nature; if I cannot be free from it, to be at one with the Great Sinless is an uncompassable thing? It is in this respect that the Book of Islam conferred the highest boon on the human race. It was to create in man the consciousness of possessing the highest capabilities, and to open before his eyes a prospect of unlimited progress.

The holy words of our Book in this respect are as follows—

> "Verily we (God) created man with the best fabric, endowed him with the best faculties, then brought him down to be the lowest of the low *(i.e.*, he is also prone to go to the lowest ebb), save those who believe in truths and do the things that are right, theirs is the unlimited reward."—The Quran 95 : 3, 4, 5.

Is not this very idea, that man is equipped with the highest capabilities and can make unlimited progress, the chief attraction and pride of Rationalism? "This† idea of continued and un-interrupted deve-

† "History of the Rise and Influence of the Spirit of Rationalism in Europe." By Lecky. Edition 1910, p. 168.

lopment is one that seems absolutely to override our age. It is scarcely possible to open any really able book on any subject without encountering it in some form. It is stirring all science to its very depths; it is revolutiosining all historical literature." But who should claim the credit of bringing out this golden rule of advancement into the world ? In most elear terms it has been existing in the Quran for the last 1,300 years, while Rationalism is admittedly of modern growth. Nay the text in the Quran is in a much improved form, giving us a complete insight into every phase of human nature.

We no doubt are equipped with the best faculties, but we are not free from reactionery elements in our nature. Potentialities do exist on both sides. We have a bright as well as a dark side of our character. "We created man," the God of the Quran says, "with the best fabric, but we also bring him down to be the lowest of low, if he fails to observe good laws, and do right things." What a truism! and we observe it in our daily life. Men equally circumstanced and born with equal environments, run different ways in their course of life: one ascends to the top of the ladder and the other lies at the bottom. Scrutinize their modes of life, and the truth revealed in the Quranic words comes home to us. One accepted the right path, and the other fell into error and went astray. Rationalism gives us only an energising factor, but the Book of God adds to it the necesary check and caution. The latter gives us a

perfect code, while the former takes a partial view. In order to keep this golden rule of life always before our eyes, we have been taught to repeat the following in the concluding portion of our daily prayer, which may be said to be the analogue of the Lord's Prayer with us Muslims :—

> "Guide us, O Lord, into the right path which leads us to Thee, and let it be so that, remaining firm in that path, we may be guided to walk in the foot-steps of persons upon whom have been Thy blessings and favours. Save us, O God, from the path of the people upon whom has been Thy wrath, and of those who, having fallen into *errors*, have gone *astray* and not reached Thee. Be it so, O God."

Those who tread the right path and remain firm in it, "continued and uninterupted" development comes to them; all their noble and high potentialities become actualities, and these are the Blessings of God, but those who *fall into error* and *go astray*, they become "the lowest of the low," which in the Book of Islam has been named as the 'Wrath of God.' The words "Thy blessings and favours" are worthy of note. They have the widest signification and encomssed everything good and noble; everything necessary and desirable. The words speak of themselves and do not require any explanation. But I would say one word about that highest blessing which God con-

ferred on man, a Divine gift which, according to the Quran, is open to all mankind. It is

TO BE AT ONE WITH GOD,

and to be in union with Him; to talk to, and to be talked to by, Him. And this is not an *impossibility*. The Divine Attributes have never been and cannot be in abeyance. If God spoke to man in days gone by, it is blasphemy even to think that He has become dumb now. On the other hand, if man has once shown the capability of being spoken to by the Most High in ancient days, we have not lost any of the faculties we inherited from Adam.

If the world in its material progress can produce every now and then, say, Newtons, Herschells, and Addisons, where lies the impossibility of seeing Jesuses, Krishnas, and Buddhas again? Are we not endowed with the same constitutions; and does not physical equality demand spiritual equality? That it is possible, we find in the Quran. Nay, we have been given similar promises elsewhere. Did not Jesus, as well as Krishna and Buddha, promise their re-appearances? Jesus also explains how this re-appearance will take place. It is not the coming of the former man, but the appearance of the new with the spiritual semblance of the old. If ‡John the Baptist was Elias, and we should accept the words of Jesus to be true, the re-appearance of these great men will be in the same way. Therefore, when I pray to God that I may be shown the path, by tread-

‡ Matt. xi. 14, 17, 12, Mark ix. 12, 13.

ing which I may attain what was given to those blessed by Him, it is not kingship or commandership, or any other high worldly position, that I pray for. That is not my ambition. These are ordinary human achievements. A Muslim claims the heritage of the Prophet. The words "Guide us into the right path" in the Muslim prayer are very instructive. We do not beg him to "give" us something, but to guide us; we invoke guidance, and if our prayers meet his acceptance, we are sure to receive inspiration or Divine revelation according to our deserts.

The Teachings of Islam Based on Rationality.

Another special feature of Islam is the rational basis on which it explains all the truths it inculcates. What makes the hold of religion looser and looser on the modern mind? There is a great dearth of such basis. Every religion demands its adherent to believe in certain things as truths—Godhood, angels, revelation, prophethood, the day of judgment, the resurrection, life after death, and our reaping the fruits of our actions in that life, which means heaven or hell. These are the various things taken as truths, and preached in different forms by different religions. We may diverge in our conception of them, but we converge on basic lines. But do we not possess reason? Has not God equipped us with various faculties, and has not His Providence supplied us with means to satisfy their respective cravings? I have feelings, I have passions, but I have also reason. If the cra-

vings of my heart can be satisfied, why curb the demands of my reason? If you gratify my emotional side, why thwart me on my rational side?

The above-mentioned articles of faith have been taught by almost all religions as postulates and axioms; but how to make them acceptable to a sceptic mind? In the Quran, however, everything has been explained on a logical basis, and cogent reasons given in proof, with apt illustrations form Nature. Besides, the complete Word of God should not need the advocacy of its followers. Let not the preacher, but the Book itself, explain to me my difficulties. The Book of Islam, however, not only appeals to heart, feelings and sentiments, but also to the mind and reason. The former Scriptures, though of the same Divine origin with the Quran, could not do so, as the people immediately concerned lacked the intellectual development to appreciate truths explained on a rational basis. Jesus had to speak all the things "§in parables, and without a parable spake he not unto them," beacause thy were "‖without understanding."

THE ETHICS OF ISLAM.

Another improvement which the Book of Islam has made on the previours ethical writings of the world is the distinction between the natural qualities of man and his moral conditions. We are equipped with various passions and qualities—such as affection, meekness, mercy, humility, and so forth. But,

§ Matt. xv. 16, ‖ Matt. xiii. 34.

according to the Qurān, they do not fall under the heading of moral conditions. unless they are guided by the dictates of reason and conscience. They are mere natural and instinctive impulses. For instance, ¶ the affection and docility which a dog or a goat, or any other domestic animal, shows towards its master cannot be designated as courtesy or refined manners, nor can the fierceness of a wolf or a lion be classed as rudeness or misbehaviour. "Mere possession of a few qualities which are the outcome of natural impulses does not bring about spiritual life. For instance, meekness of heart, peace of mind, and avoidance of mischief are only so many natural qualities, and may be possessed even by an unworthy person who is quite ignorant of the true fountain of salvation. Not a few animals are quite harmless and more sinned against than sinning. When tamed they are not offensive in the least, and being lashed they do not resist. Yet, notwithstanding all this, no one can have the foolishness to call them man—much less as good as man." A goat is more meek of heart than many a man. Similarly, persons guilty of the blackest deeds sometimes manifest qualities worthy of advanced morality. Robin Hood must rob the rich to feed the poor. Europe, with all her love for dogs and mercy for dumb animals, did not find her humanitarian sense injured by the recent slaughter and strangulation of the various Muslim races. Thus

¶ "Teachings of Islam." By Hazret Mirza Shulam Ahmad of Qadian. (Blessed be his soul !)

a teacher who reads to us homilies on morals approving certain qualities and belittling others, simply appeals to our natural impulses, which still need moderation and restraint. It is another special feature of Islam thats its Holy Book made a distinction between our instinctive cravings and high morals. It did not give us only a list of moral qualities, but showed us the occasion of their use. Do not our actions change in their results with the change of scene and environment? Does not the same action become virtue and evil under divers conditions? To punish a culprit is simply to show mercy to society. The peace of a community would suffer seriously if at the trial of an offender the magistrate acted according to the wish of the offender. In connection with this I may point our another common mistake of the so-called moralists. The tender qualities, in their opinion, exhaust the whole list of morals, as if our Creator was unwise in endowing us with certain stern qualities—such as anger, vengeance and jealousy. They should know that it is vengeance which, when properly administered by the magistrate, guarantees protection of life and property and becomes a necessary virtue. Jealousy or envy, used on a proper occasion, creates in us high aspirations and actuates us to achieve excellence. To curb these natural propensities is no morality, it is their balanced condition which makes them indispensable national virtues. Hence the Quran does not simply say that charity, courage, justice, mercy, kindness,

truth, high-mindedness are high excellent morals, but it shows that all the other qualities with which man's mind is endowed—such as politeness, modesty, honesty, generosity, jealousy, perseverance, chastity, anger, devoutness, moderation, compassion, sympathy, courage, forgiveness, vengeance, patience, fidelity, &c. become virtues when the are manifested on their proper occasion. They Holy Book makes mention of all of them, defines their occasions, and shows their right use It teaches us also the means to be adopted for perfecting these high morals.* It may be said here also that as, under the teachings of the Quran, our natural impulses when balanced and properly regulated, are converted into moral qualities, "similarly† no hard-and-fast lines can be drawn between the spheres of the moral and the spiritual states." All our conditions—physical, moral, and spiritual—are interwoven and affect each other. No one can achieve a high stage of spirituality without training his physical conditions and moral qualities, hence the necessity of observing the various laws and regulations given in the Quran concerning our daily life. The subject requires complete elucidation, and the time hardly allows it.

Woman in Islam.

I am afraid I have already trespassed much upon your courtesy and patience. One word more

* We intend to deal with this subject at length in our subsequent issues.—Ed.

† The Teachings of Islam.

and I will conclude my paper. It is the raising of the status of woman that Islam claims as amongst its chief merits. Woman was given a position by Islam which she never enjoyed before. She had no distinct individuality until then. Islam came to give her personal rights. Nay, I would go further, and say that the most cultured nations of the present day have still to make strides to reach that state of civilisation which in the words† of the Quran would say;—

"Women have similar rights to men, the same is due from them (women) as to them."

If she is under certain duties and obligations towards man, he also is under similar obligations and duties towards her. Thus Islam nearly restores equality between men and women. It opens to her equal possibilities with man of intellectual, moral and spiritual progress. It gives her a separate and distinct individuality, and raises her from the debasement to which she had been reduced by wrong beliefs, and dogmatic tenets based on ignorance.

† The Quran 2 : 228.

ISLAM AND ITS PRINCIPLES AS COMPARED WITH CHRISTIANITY.

AN ADDRESS TO THE HERETICS AT CAMBRIDGE.

Mr President, ladies and gentlemen,—

Allow me first of all to thank you for the honour you have conferred upon me by inviting me to address an intellectual assembly like yours. In a way, ladies and gentlemen, I am sympathetic with the guiding principles of your club. It is based on the cravings of human reason; and man is, after all, a rational being. We may make allowances for things ultrarational; but things irrational on their very face, cannot be countenanced. I admit that all of us are not cabable of comprehending everything on rational basis; but we cannot be inflicted upon things apparently unreasonable under the garb and name of *mysteries*. We cannot afford to believe in dogmas and tenets that have got no bearing on our conduct of life. And what is religion after all; a practical code of life conducive to our utility, to our civilisation, and to the development of our faculties. Religion may teach us to hold certain beliefs, but those beliefs must actuate us to adopt that code of life. It may propose certain practices to observe, but that also to equip us for the observance of the said code. Beyond that, I have no faith in religion. I hardly need a religion which bases my salvation only on my belief in some dogmas having no direct bearing on my life, and leaves me to choose my own code of life.

With all this deluge of literature, which is daily pouring here from the Press, and with all the rational hankering after knowledge in the West, I am constrained, ladies and gentlemen, to remark, Islam is still enshrouded with misrepresentation and misinformation. Rationalism and free thought, unfortunately, took its conception ofGod and religion from current beliefs in the West, and was not satisfied with religion naturally. But Islam, represented in its purest form was sure to change rationalistic attitude towards religion, as it has begun to do now. I for one, ladies and gentleman, would rather be an atheist than accept a god whose character and attributes received their epiphany in the Manger and on the Cross. I would rather be an agnostic than to know of God through the Church theology. But Islam and the Quran, our sacred book, appeal to me the necessity of religion. It has brought home to my mind that to be a good citizen and to be a useful member of the society I am in need of certain beliefs, which must act as guiding principles of my life, because no human action can come into existence without certain beliefs. Your belief in my coming here to address you is responsible for your to-day's gathering here; lastly, I am in need of certain practices and daily exercises, which may keep me in touch with those beliefs, and enable me to adopt the said course. In short, I am in need of certain law and code, with certain beliefs and practices to make me alive to the said code and the law, which when followed may

bring my latent faculties into action and convert my potentialities into actualities.

In my to-day's address I have been asked, as I understand, to deal with the comparative principles of Islam and Christianity. It was therefore foreign, ladies and gentlemen, to the scope of my subject, as proposed, to enter into any argumentative discourse on the respective merits of the two religions excepting where I thought necessary for elucidating the subject in hand. Muslims as well as Christians are theists, and believe in the existence of God. I start with this basic principle, and will try to confine myself to the bare statement of facts. Now I come to my subject, which is:—

ISLAM AND THE PRINCIPTES OF ISLAM AS COMPARED WITH CHRISTIANITY.

Islam, in the literal sense of the word and the one given to it by Al-Quran, the sacred book of Islam, means complete submision to the law; and if Nature, taken with all its workings and manifestations as a faithful index to the will of that 'Great Intelligence,' or 'Infinite Eternal Energy,' as Herbert Spencer says, 'from which all things proceed,' may safely be relied upon by us as best guides in adopting a religion or code of life for ourselves, it cannot recommend any course other than Islam to the human mind—*i.e.*, submission to the law. Even a superficial observer of Nature, cannot help seeing the most implicit obedience and submission to certain unchangeable prescribed laws observed by every

atom in Nature. Nay, the very existence of the various components of Nature and their reciprocal use and service to one another, which is solely responsible for the harmonious and beneficial working of the whole universe, exclusively depend upon their strict observance of the said laws. Imagine a momentary violation of the prescribed course by an insignificant atom, and the ultimate destruction of the whole fabric of the universe, is a necessary consequence. Look at the sun, the moon, the stars, the day, the night, the seasons, the trees, the ocean, &c., &c., they all have their respective prescribed courses, which they scrupulously observe, and there is no day in the whole history of the world when any transgression occurred. This is what Islam literally means; and the Book of God, the Quran, which for elucidating the truths it inculcates, always counts upon Nature, the work of God, as a testimony to His Words, in this case also, to expound Islam refers in the most realistic way to what I have just said; thus bringing home to us the necessity of adopting the Islamic, that is submissive attitude towards the law of God, and warning us against our assuming the reverse course. The text goes thus:—

In uddina indulla hilislam . . . afa ghera dínallahi yabghooni wa laho man aslvma fissamawati walarde tuhan wa karhun wa elehi yarjoan . . . . Wash-shamsu tajri le musta qerriu liaha, zalika taqdir ul-Azeez-el-Aleem. Walqamra qaddarnaha manazela

hatta aada kal-urjoon-el-qadeem; lash-shamsu yaubaghi laho en tnd ri kal qadm-ara walallelu sabiq-en nahar, Kullun fi fal-akin yasbahoon ·.. Wa man yabtagee ghair-el-Islama deenan falan yuqbila minho wa howa fil akhrate minal kasareen.

TRANSLATION.

"Verily Islam (submission to the laws of God) is the religion of God, . . . Do they desire any other religion than that of God? To Him doth everything that is in the Heaven and in the earth submit in willing or forced obedience and to Him do they return. . . . Look to the sun, which with all her system is going to its place of rest; this is the ordinance of the Mighty, the Knowing. And for the moon; we have decreed stations for it till it changes like an old and crooked palm branch. To the sun it is not given to overtake the moon, nor doth the night outstrip the day, but each in its course doth journey on. (QURAN XXXvi., 38, 39, 40).

This is Islam. Now, If they desire any other course than Islam that shall not be acceptable, and they shall be the loser.

RELIGION OF NATURE ISLAM.

Thus we find that every component of Nature, as the Quran says, works in harmony with the rest to its best advantage in complete submission and Islam to the prescribed law. But is not man, the finest product of Nature, also a mere collection of its various atoms? Is he not a sort of microcosm? Do his

constituents, when combined to make his body and soul, change in their nature? Do not our various limbs joints, organs and muscles in their working, follow certain prescribed courses ? Are they not submissive to our behests, provided we utilise them according to laws appertaining to them respectively? Do they not refuse to act when put to task in a different way? You wish to see, and your eyes obey you; you wish to hear, and your ears are at your service; but can you hear with your eyes, or can you see with your ears? Try to taste something with your eyes. or pour some water into your ear to quench your thirst, and you not only fail to satisfy your cravings; you are sure to have your faculties and organs impaired. Everything in you is Muslim—*i e.*, faithful to you when you yourself are Muslim—*i. e.*, faithful to the law; but adopt the contrary course, and you are the loser Thus the verse quoted by me comes home to you to its very letters:—

Wa man-yabtughe gyair-ellslama dennn,
fanadyuqbila minho wa howa fil dkhrate
minal khasareen.

(TRANSLATION.)

"If you adopt any course of life other than Islam it is not acceptable, and you are the loser."

Thus by our nature we are made to observe the law. The development of all our faculties solely depends upon our doing so. This truth again is taught to us in the following words of the Quran:—

fitlratullah-hillati fatran-ndsa eleha, la tabdila li khalqillah zailka deen ul qayyam.

(TRANSLATION.)

"To observe the law is a nature given by God to man, and he has been created on this nature, and no one can change the nature given to things by God. This is the faith which is firm."

CHRIST, A MUSLIM.

By nature we are capable of observing the law, and this is the basic principle of Islam which differentiates it from the received form of Chistianity, because Christ never taught the present dogmatic doctrines taught by His church. He Himself was a true Musalman, and literally taught Islam in most unequivocal terms when He said to His disciples:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled,

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven." *(Sermon on the mount.)*

But after Christ we are taught by Paul and his successors in the Church, that we are not capable of observing the law; sin, which means transgression

of the law, is innate in our nature, an inheritance; we cannot escape punishment therefore under Divine justice unless atoned for, and which can only be effected by one of immaculate nature—namely, God. Thus the whole superstructure of Christian theology hinges upon one doctrine of inheritance of sin. Our incapability to keep the law is the root, and other doctrines are its offshoots. We need not question the rationale of theologies. I whould accept it as it is, but allow me, Ladies and Gentemen, to make one suggestion. Is not the very attribute of divine justice, which it is believed is responsible for the doctrine of Atonement, absolves me of all my liability to punishment? Will you punish your servent, sir, for doing or omitting to do a thing which by nature he is incapaple of doing otherwise? Will you beat, sir, your dog for not yielding rich milk, and your cat for not giving you a good ride? Will you condemn your sheep for not entertaining you with melodious songs, and your pair of monkeys for not giving a good waltz? No, Sir. I know you are too wise to commit such unpardonable folly, your sense of justice will not allow you even to lose your temper on others for not doing things which they were incapable of doing; and shall I understand, sir, if I have to accept the doctrines of the Church for my salvation, that Divine justice and wisdom is inferior to mine? Nay, God, as believed by the theist, has another advantage over us—He is Omniscient and Creator. Is He not responsible for all the defects, if any, in my

nature? Is He not cognisant of my capabilities and incapabilities as their author? How can He, in all decency and justice, expect from me things of which He did not make me capable? Why should he inflict upon me the law when He knows what I am, and is solely responsible for my being incapable of obeying it.

Christianity thus stands on the horns of a dilemma. If I can keep and teach the law, my entry into the kingdom of heaven has been assured in the words of Christ, and I do not need any atonement; and if by nature I am incapable of doing so, a just God cannot punish me, and the Grace of the Blood is unnecessary. On the other hand, Islam, which means complete submission to Divine Laws, teaches us that we all are equipped with the highest and best capabilities, which, when worked out properly, secure us our salvation. Heaven, in the terminology of Islam, is the name of that state of man after death when he leaves the world with all his faculties developed to make further progress, and one who dies while his moral and spiritual conditions remain untrained and unbalanced carries his hell on his own shoulders. Your heaven and hell is with you and in you. If you see that most often you 'reap even in this life the good and bad consequences' of your good or bad deeds if you see that, except in rare cases, you yourselves are responsible for the happiness or misery which is your lot in this life. If, therefore, no human action passes without bearing its fruits, and they are not

necessarily immediate, but in most cases require time to ripen, there ought to be some time for them to do so, especially in the case of such actions which one did on the very day he expired ; therefore, if on these logical premises you can be led to believe in the life after death, perfect development of your faculties for further progress has been named as heavenly life in the Quran, and unnatural and unmoulded state a hell.

Tendency to Break the Law no Proof of Incapability.

I admit that man from time to time has shown a tendency to break the law, but this evil propensity does not negate capability to do otherwise. "Every child is a born Muslim—i.e., capable of observing the law," says the Holy Prophet, whose chief mission was to ennoble the human race ; "it is his subsequent environment which make him non-Muslim, a breaker of the law." The whole problem resolves into one question for its solution. Has man shown capability to keep the law ? and the reply, even on a superficial glance into the working of human society, is in the affirmative. It is surprising to note that those very nations who at present profess Christianity have given the lie to its basic principle by their daily life. We, the Orientals, are much more free of those fetters and shackles of social conventionalities which the West has created in various calls of life. Everyone amongst you daily observes a hundred-and-one rules of fashion and custom when in your toilet room, or

at your table, or in some public function. Your ordinary games and pastimes are governed by rules and regulations. You can afford to do all this, but in the matter of faith you profess otherwise. Let me go a little further, to those rules and regulations which have received the sanction of the legislature. Are not most of you good citizens ? Do you not observe almost all the laws of your country ? I know King George has not as yet been relieved from the duty of entertaining daily many a royal guest within the four wall of his jails, but millions of men literally follow and observe all what has been provided in your codes of civil and penal laws. Consult any jurist and he will tell you that all our laws of regulation and ordinances in their rudimentary form, can easily be traced to those laws given to Moses and his followings. What a nice, amusing idea to entertain. We all can become good citizens in the kingdom of King George if we like, but it is impossible for us to be so in the realm of God, whose laws are simpler, more natural and adapted to our conditions of life than what the complication of the modern society has inflicted upon us. Can you for a single moment imagine the growth and formation of human society even in its most rudimentary form without mutual understanding amongst its members to respect certain rules and regulations which the polity of the time frames for the protection of life and property ? And can those rules be imagined even if man is incapable of observing them ? I for one cannot understand why, in

religious matters, we should fall short of average commonsense.

If all our civic laws can be easily traced to the Ten Commandments given to Moses, and if the dignitaries of the Church do really believe in the doctrine which they teach to others—that man by nature is incapable of observing those Commandments—am I to understand, sir, that their Holyships really believe themselves to be criminal by nature ? As this is the logical conclusion which the above given premises lead me to infer.

Religion to Make us Capable.

Indeed, it is the business of religion to create that condition of mind in its followers which may actuate them to respect its laws and regulations. Christianity, constructed on quite a different basis, hardly needed any other principle to teach. All its doctrines, as I have shown before, are the corollaries of one basic principle which makes breaking of the law as our heritage. But Islam, which takes nobler views of man, has inculcated certain principles to maintain and keep up the nobility of our nature. Before I may explain Islamic principles to you, allow me to make reference in a way of illustration to such institutions which the polity of the society in every stage of its advancement has deemed it necessary for its successful working.

Seven Underlying Principles of Every Polity.

That we cannot dispense with the law is a

truism. No two men can live together without mutual understanding to respect each others' rights and obligations. Security of life and property, the basic principles of every polity, cannot be achieved without such understanding, and the law comes into existence only to create, regulate and protect these *inter-se* rights and obligations. But the efficacious working of the law requires its binding force over those who are meant to be governed by it. This necessitates creation of certain institutions, and we can trace them even in the most primitive form of organised society. The law, in the first place, cannot command observance unless it traces its source to some body who, through consent or otherwise, has been or is vested with some sovereign authority, over the others. Kingship, Parliament, Council of Legislation, &c., are the various forms of the same sovereign political authority. But can this source of law impart to you its ordinances without there being some intermediate agency between you and the authoritative body. Your own society practically has admitted the necessity of having some messenger of the law who publishes the will of the ruler to you. But the law, again, is a dead letter unless it is respected. You really need some actuating principle to abide by it. No law is observed unless it provides punishment for its breach. You shall be judged according to your action and receive the fruits of your deeds, is the only incentive which induces most of us to keep the law. Therefore, the

polity of the organised society not only provides some institution to judge our actions, but also makes arrangement to secure our presence in order to bring us to book. But the law is to be operated through its functionaries, whose existence is also essential for its proper working. These are the six principles of every society which I may be allowed to call an involuntary mechanism of human society. But for the real welfare of the society we should become scrupulously jealous even of our own actions, lest they may lead to any wrong and this cannot be done unless we are keenly alive to the necessary consequences of our actions. We should believe in those unavoidable relations which do exist between every cause and its effect. That evil must lead to evil, and good must produce good, is the only guiding principle to make us useful members of the society. In other words, one cannot do good and shun evil without his firm belief in the principles of causation. Add it to the six principles I have narrated and you have seven working principles which utility recommends to every society to secure complete happiness. They may be counted as follows :—

The sovereign authority, his functionaries, his laws, his messengers of the law, his judgment, belief in causation, and our appearance to receive judgment.

SEVEN PRINCIPLES OF ISLAM.

One word more, and I will show how Islam teaches these very seven truths as its basic principles.

Islam did not come to give you certain dogmatic tenets, without knowing which the world was not a whit the loser, before they were enunciated; neither it saddles you with certain ceremonials. Islam is a perfect code of life to regulate your daily conduct and make you a useful citizen of the world. It gives you certain principles to guide your life and enjoins upon you certain practices to bring those principles into actions. Like Christianity, it does not teach you to disregard present life in the interest of one to come. Nay, it bases the happiness or misery of the coming life upon your present actions. "One who is blind in this world." as the Quran says, "shall remain so in the coming life," speakes volumes, of making your actions as actions of a right-minded man. But is not the human heart the only fountain-head of human actions? Are not motives lurking in our breasts solely responsible for all our doings? Does not regulation of action depend upon regulation of mind? Purity of action undoubtedly comes from purity of heart, and evil feelings generate evil actions. Your functionaries in the Criminal Intelligence Department may keep a most vigilant eye on my intentions read through my actions; can they pry into my heart, can they watch the working of my mind? It is impossible, and therefore you need one who may read what lurks in your breast—Allemun bizatissadoor—one who knows your breast, as the Quran says—in order to make your heart a pure fountain head of good actions. Again, is not evasion of

detection chiefly responsible for the continuation of crime? Is not avoidance of police observation and seclusion often sought by the criminals in order to do their malpractices? Have you arranged an ever watchful eye on a people's doings? No, you cannot, unless your sovereign authority possesses the attribute of Omnipresence.

Again, if suppression of crime to a great extent depends upon having all offences punished, do not hundreds and thousands of culprits remain unpunished? Can you bring all of them within the meshes of the law? No, you cannot. And what about punishing those who died immediately after commission of some offence? Therefore, if punishment is to be deterrent, your polity is incomplete unless it provides also to punish those who remain unpunished in the present life. Therefore, in order to make the polity of an organised society complete, your sovereign authority must possess omnipresence, omniscience, and power to read the secrets of the heart, beside other attributes. And to make your institution of punishment deterrent in its effect, judgment after death on actions unrequited in this life is essential. Add these necessary elements to the connotation of the above-mentioned seven principles of your polity, and you have the polity of Islam. And, to substantiate my assertions, I read now the text which gives the definition of Islamic faith. It recites seven truths, and one cannot become Muslim unless he believe in all of them; but before I read and translate the Arabic

text, allow me to remind you of the seven institutions of your society. They are :—

1. Sovereign authority as the source of law.
2. His functionary to execute his will—*i.e.*, the law.
3. His will, which is the law.
4. Messengers of his will (law) to the subject.
5. Judgment on the observance and breach of the law.
6. Causation—*i.e.*, causes and effects.
7. Our appearance to receive judgment.

Now I read the text—

A muntu billâhe wamallaekatihi wa kutubehi wa ruslehi wal yomal A'khira wal qadre khaere hi wa' sharri hi minellahi ta'ala wal basu badal mout.

(TRANSLATION.)

Firstly.—I do believe in Allah. God, the Source of law, the Omnipresent, the Omniscient, One who can read into my heart ; and with His other attributes.

Secondly.—I believe in His angels, the functionaries of the will of the Divine fountain-head.

Thirdly.—I believe in His books, repository of the law.

Fourthly.—I believe in His messengers, through whom the law was imparted.

Fifthly.—I believe in the last day, when I

am to be judged for my actions and omissions.

Sixthly.—I believe that God has determined measurements of evil and good as causes and effects.

Seventhly.—I believe in the day of resurrection to receive requital.

These are the seven principles of Islam, and one who believes in them becomes a Musulman. But are you gentlemen in the West, Christians or Musulmen? I don't mind your professions. By practice you have adopted Islam. You believe in the law and your capability to observe the law. You have practically adopted the said seven principles of Islam, though in a limited sense. Widen your connotation of these truths, accept the law in its perfect form which is in the holy book of Islam and you are perfect Muslim, a state you are nearing day by day, and God be with you! *Ussalamu Ala Man ittabul Huda.*

The address was followed with the following questions and answers :—

Question.—If heaven means a developed state of our faculties, what about the *houries* mentioned in the Qurán?

Answer.—The question requires some introductory remarks before I attempt its answer. Allow me to tell you, first of all, that the Mohammedan paradise is not a material world like ours, as represented by the Christian missionaries here. No doubt the book of Islam in its description of heaven makes

mention of things we see in this world ; but all this is to be read in the light of certain verses in the Qurán, as well as the sayings of the prophet, which clearly say that things in heaven are beyond human conception and perception. Therefore the *houries* of heaven are not the damsels of the earth. But why have they been described so ? May I draw your attention to our own way of describing things not known to our hearers ? Are not words mere indexes of ideas, and ideas mental pictures of things in the external world ? But if a thing which is Indian does not exist in England, the English language can have no word for it, and to convey its idea to our friends here we shall have to refer to something which has some resemblance in some way with the thing in question. Similarly, if the Mohammedan paradise possesses things different from ours, Alkoran in order to describe them to us, had to name things having some resemblance to heavenly things. Now I come to the question. Islamic heaven is the progressive condition of our faculties that are developed here with things to help the progress. What has the *houri* to do with it ? I will simply ask one question : Has female company anything to do with the mould and formation of our character in this world ? No one will deny it. Women decidedly have a humanising effect on our lives. Their company makes man of a brute. But the company could not have been coveted if the fair sex had not its own charms. If, therefore, female company has really got some wholesome

effect on the development of our moral and spiritual character, which effect becomes much more intensified if our better halves possess charming faces and fascinating airs, are we not in need of similar company in our life to come if the faculties have still to make further progress? I think we really need the company of some black-eyed, vermilion-lipped *houri* of graceful air, whose charms may make an angel of a man? What would be the nature of her company or her relation with us is beyond our perception, as the Book of God says.

THE FREE RELIGIOUS MOVEMENT

Towards World Religion and World Brotherhood.

" The Free Religious Movement . . . will not have either Christ or Buddha or Confucius excluded from its fellowship. But neither will it accept Buddhism or Confucianism or Christianity as a select and exclusive branch of religion. If I might adopt the quotation from Emerson, I would say, ' Attach not thyself to the Christian symbol, the Buddhist symbol, the Confucian symbol, but to the moral sentiment which carries innumerable Christianities, Buddhism and Confucianism in its bosom.' We are on a great quest for the universal in religion—for world religion as a means to world brotherhood. . . . The religion of the future will not be sectarian but universal. It will take the common spiritual and ethical of all the great faiths, and will display their essential oneness. It will, in fact, be world religion. Even in Christian communities increasing numbers of good men and women are averse to labelling themselves ' Christian' of any sort; and therefore to insist on a Christ-confes-

sion as Master and Teacher would be to keep many good and honest persons outside and defeat the very object a Church should have in view. The same argument applies to Buddhist communities, and Confucian, and Mahomedan, and the others. The coming religion will include all these and exclude none. For at heart they all mean the same thing. I entirely disagree with the suggestion that a Church should consist only of those who can profess and call themselves Christians. It is far better to drop both words—both Church and Christian. What the world wants is 'the union of all who love in the service of all who suffer.' Therefore we have formed this Free Religious Movement towards World Religion and World Brotherhood. . . . The Movement inaugurated here to-day is religious—human. It is a dreadful combination of words but better words and phrases will come as the Movement grows. We have to invent a new vocabulary to express the new ideas. The Free Religious Movement is religious and it is humanist. It takes the world for its parish and mankind for its concern. The human soul is a unity, and the racial solidarity of man follows as a matter of course. Universalism is the final goal of human effort. We must take the widest survey of those questions which agitate the minds and engage the activities of men in other lands as well as our own. We regard religion as moral

enthusiasm, expressing itself of humanity, in altruistic effort directed towards reforms of abuses, pure ethical ideals, just social, free economic conditions and pacific international relations. That is the goal towards which the Free Religious Movement moves."

BEAUTIFUL words, uttered recently by Dr. Wallar Walsh, of the Theistic Church, London, in an address,* which simply mirror a Muslim heart. With a slight change, he has paraphrased various verses from the Qur-án. We have only to substitute the word "Islam" for the words "the Free Religious Movement" in the above, and the words of Dr. Walsh will befit the lips of a preacher of Islam. Islam means *complete submission to Divine control in the mode and conduct of life, and implicit and unreserved obedience to laws revealed to man by God.* Islam does not claim to have originated from the preaching of the Holy Prophet Muhammad ; on the contrary, it asserts that it was as well the religion of the prophets that went before him. It is as wide in its conception as humanity itself. Islam was the religion of Adam Noah, Abraham, Moses, Jesus, and others. Does not the Qur-án bring home to us the same truth when it commands a Muslim thus : "Say, we believe in God and in what has been revealed to us, as well as to Abraham, Ishmael, Isaac, Jacob, and their descend-

* Delivered on behalf of the Free Religious Movement of London, in Steinway Hall, on November 5, 1916.

ants ; we also believe in what was given to Moses, Jesus, and to all the prophets raised by the Creator of the Universe *we make no distinction among them* ; we are Muslim (resigned and submissive) to God." Muslim to God and not to any teacher or master, making therefore no distinction among various teachers who received truths from God and revealed to us for our guidance. Could a spirit like this fail to reduce the conflicting elements into harmonious whole ? And has not Islam worked wonders in amalgamating black and fair into one brotherhood ? The whole of the Qur-án teems with expressions like the one quoted ; nay the Book of God at its very commencement makes it a necessary condition for a Muslim to believe in all the truths revealed before the Holy Prophet Muhammad, and claims to contain in it spiritual and ethical of all the great faiths when it says about itself, "*The pure pages wherein are true Scriptures.*" Dr. Walsh and his worthy coadjutors, in their noble cause of constructing a universal Church to bring all humanity within its fold, freeing it from all kinds of sectarian ideas and creedal prejudices, could not think of anything better than what had already been pronounced in the Qur-an. It is not "the coming religion," which in the words of Dr. Walsh, "will include all and exclude none," but that grand object was aimed at in the above quoted verses some thirteen hundred years ago, when the last phase of Islam was preached by Muhammad, who, as he says, was prophet "to the red and the black as well as to

the white and the coloured." Other prophets had their mission to a particular place and to a particular race, but the mission of the Prophet of Islam was for all. And he succeeded in establishing practically that universal brotherhood of mankind which was the ideal of every great teacher.

Besides, if the interest of humanity could be better served with an amalgamation of its various components through a universal religion, should the initiative come from man, and should the Providence remain in abeyance from centuries to centuries? Some fifteen hundred years before, such a coalition was an impossibility and even not in requisition. Different branches of mankind separated from each other by natural or artificial barriers, and with little means for mutual intercourse. But the world began to shake off this exclusiveness soon after Jesus Christ, and began to assume more of a cosmopolitan character when Prophet Muhammad appeared. Then the conditions of the day did demand appearance of a prophet to all the nations of the world. Has not the illustrious Prophet been addressed in the following words in the Qur-án: "*And We have not sent you but as a blessing for the worlds.*" Again the Book says: "Blessed be He who *hath* sent down Al-Furkan on His servant that to all creatures he may be a warner"; and is this not the same to what the West has only now been alive?

Muhammad was the latest exponent of that Divine system that is impressed on man's nature and

is the religion of every human child that is born ; and so the Qur-án says: "The nature made by Allah in which He has made all men—that is the right religion" (20 : 29) ; the *religion of Divine commandments and human obedience*, which means Islam. We need not invent a new vocabulary, as Dr. Walsh suggests. The word "Islam" is comprehensive enough to include everything desired of the proposed religion by the learned doctor. The name was not invented, as in the case of other religions, by those who profess it. It has not been adopted after the name of any person or place connected in some way with it. This name, on the other hand, has expressly been given to the religion in the Qur-án : " I have chosen for you Islam as religion" (5 : 5).

If complete surrender to God's will includes everything desired of the proposed religion of humanity, the Qur-án is not wrong when it says : "Verily the religion with Allah is Islam." It is an irony of fate that ignorance styles this religion " Muhammadanism" in imitation of other religions named after their teacher. *Islam and not Muhammadanism is our religion* and we are Muslim. So was Muhammad himself, and so were Abraham, Moses, Jesus, Buddha, Confucius, and Krishna. Muhammad did not make a religion for us. He was only a messenger from God, "In sooth I am only a man like you ; it hath been revealed to me that your God is only one God," he says to us in the words of the Qur-án (18 : 11).

That the name, the "Free Religious Movement," given to the coming religion is not a happy choice has been admitted by Dr. Walsh himself. It hardly conveys those ideas that underlie this happy movement—a practical religion in which "the important questions are not theoretical but concrete," questions like those "of ethics and sociology and economics and world politics." If religion, then, means to deal with these questions in the light received from God and to walk humbly with Him in our daily life, in its every aspect, whether social, ethical, economic and political, no other name than Islam will more appropriately denominate it. Has not the religion taught in the Qur-án been hitherto sneered at for taking things mundane within its scope?—and it is another triumph of Muhammad that the brain-power in the Western theology has become alive to what was given to him in the Qur-án thirteen hundred years ago.[1]

The Book of Islam did not come to liberate the children of the Bondage in the days of Moses, nor come to reclaim and gather the lost sheep of the house of Jacob. It came to preach humanity religion. "To respect Divine laws and to be benevolent to humanity" was Islam, so Muhammad defined it, when asked. "It is not righteousness," the Qu-rán says, "that you turn your face towards the East and

1 "The Koran is the general code of the Moslem world-a social, civil, commercial, military, judicial, criminal, penal, and yet religious code,"—DEVONPORT.

the West ; but righteousness is this, that one should believe in Allah and the last day and the angels and the Book and the Prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the way-farer and the beggars and for (the emancipation of) the captives, and keep up prayers and pay the poor-rates and the performance of their promises when they make a promise, and be patient in distress and affliction and in time of conflict—these are they who are true (to themselves), and these are they who guard (against evil)" (2 : 177). The verse not only distinguished between a formal and a practical piety and preached faith in God and benevolence toward man as the essence of religion, but it also alluded to the coming Muslim conquests in the East and the West ; and the Muslims are told that it is not the Divine purpose that they should be merely a conquering nation, but their special characteristic as a nation should be that they propagate the true principles of religion in the world and do good to their fellow-beings. That Islam means benevolence to, and brotherhood of mankind will appear from what the Holy Prophet said in the following :—

> " The Muslims are those who perform their trust and fail not in their words and keep their pledges. A perfect Muslim is he from whose tongue and hands mankind is safe. He is not a Mumine (a Believer) who committeth adultery, or who stealeth, or who drinketh liquor, or who

plundereth, or who embezzleth. Beware, beware. Let him (Muslim) honour his guest; let him not injure his neighbours. That person is not a perfect Muslim who eateth his fill and leaveth his neighbours hungry."

The Prophet Muhammad said: "My Cherisher hath ordered me nine things:—

(1) *To reverence Him, externally and internally;* (2) *to speak truth and with propriety in prosperity and adversity;* (3) *moderation in affluence and poverty;* (4) *to benefit my relations and kindred, who do not benefit me;* (5) *to give alms to him who refuseth me;* (6) *to forgive one who injureth me;* (7) *that my silence should be in attaining a knowledge of God;* (8) *that when I look on God's creatures, it should be as an example for them; and* (9) *God hath ordered me to direct in that which is lawful.*"

Again the Prophet says:—

"God will not be affectionate to him who is not affectionate to God's creatures and to his own children. He is true who protecteth his own brother, both present and absent. Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil. That is his charity."

A book that at its very commencement speaks of a God who is the creator and cherisher of the whole human race, and never invokes "the God of the house of Jacob" or of Abraham, must take the

whole " world for its parish and mankind as its concern."

A RELIGION FROM A BOOK.

There is, however, another objection against Islam. It is a religion from a book, and may be styled a "printed creed." It is something fixed and final. While the soul of humanity is marching on, no dead hand should be allowed to stay its progress. The argument seems to be sound. If the religion taught in the book is a husk and a garb, if it is dogma and formulæ, if it is sacrament and priestcraft, a symbolism and rituals, and if it hinges upon the personality of its teacher and revolves on certain supposed events in his lifetime, it is not religion, but a superstition and myth. It is transitory, a fog which cannot stand in the strong rays of the sun of rationality. But if a religion gives you certain broad principles of life to meet your physical, moral and spiritual needs, and makes utility to mankind the criteria of ethical virtues and leaves the rest to your judicial discretion and good common sense, while appealing always to your reason for the acceptance of its tenets, it hardly hampers your progress. It, on the other hand, helps your uplift. That such principles have been revealed to man from God and have been codified, cannot impede our advancement. If axioms and postulates revealed to Euclid have only helped our activities in our mathematical researches, why a broad basic principle laying religion can create a moral and ethical inertia. Has not science made progress with

bounds and strides, and did it not take place only after we based our researches on certain basic principles ? If so we find in every avenue of human activities, why not in the realm of religion ? As far as we have studied the facts and factors of our modern civilization, the best side of it has been based upon what has been revealed in the Qur-án. We need not discuss future possibilities ; let all those who (like ourselves) are interested to bring the Free Religious Movement to a success, chalk out certain outlines of the coming religion, and if we cannot show them in our Holy Book, ours will be the happy duty to disavow our belief in its finality. If we welcome the movement, it is because in it we see the establishment of Islamic truth. If truth is one-sided and no amount of human advancement will make two and two five, so shall remain unchangeable and unalterable, all those colossal and stupendous rules given in the Qur-án to govern human affairs. Religion based upon dogmas and formulæ and advanced through symbolism and rituals is sure to ramify into sections and sub-sections. Every advancement in culture will shake them off, and their apologist will change them into something new ; but Islam will remain an adamantine proof against all such vicissitudes. Has not Islam had a glorious record of science and culture ? Does not Europe greatly owe to Islam all its scientific discoveries ? Islam produced men who anticipated Newton, Bacon, Galileo, and Kepler But the Muslim scientists remained firm in their faith

—the more they became staunch Muslims; while science and religion in Christendom remained always irreconcilable to each other.

A Religion without Sect.

It was on account of the stupendous principles of Islam given so clearly in the Qur-án that Islam remained always above sections and heresies. If Christianity was split into not less than five hundred sects, Hinduism gave rise to such an irreconcilable diversity of belief that, keeping in view the crucial differences of the innumerable sects of the said religion, it is utterly impossible to give to it a definition comprehensive enough to include all its sects and sub-sects. So has been the fate of every other religion except Islam; the chief reason being that the religion preached in the Qur-án was freed from all kinds of dogmas, formulæ, and personalities. It gave simple fundamental principles of life appertaining to every side of humanity, and left it to us to construct further building of human edification with regard to conditions and contingencies of the day: and this was explained in terms too explicit to admit any kind of difference. Thus Islam remained always above divisions and innovations.

Basic Principles of Islam.

First of all, every Muslim must believe in (1) Allah, (2) Angels, (3) Revealed Books, (4) Divine Messengers, (5) the last day of judgment, (6) the measurement of good and evil by God, and (7) the

life after death. These seven truths are in one form or another the fundamental basis of every human society. No sooner man emerged from his natural state and began to live in society than he had to make resort to some sort of law, some rule to govern mutual rights and obligations. Without this even two men could not live together.

To make the law, and to give it some binding force, the world had to adopt the above-given Islamic truths in one garb or other. Analyse those basic principles upon which every society even with a shade of civilization hinges, and you will find the following :—

Fundamental Principles of every Human Society.	*Fundamental Principles of Islam.*
1. Source of the Law (king, or some sovereign political authority.)	1. Allah, the Fountain-head of the law.
2. Intermediaries or functionaries of the Law.	2. Angels, the functionaries of the will of the Divine Fountain-head.
3. The Law.	3. The Divine Books.
4. Persons who first receive the law and impart it to others.	4. Divine Messengers.
5. Courts of justice.	5. The day of judgment.
6. Utility, a guiding principle in framing the law.	6. Divine measurement of good and evil.

7. Our appearance to receive judgment or reward.	7. The Resurrection.

That the Omniscient and Omnipotent Being can only be the best reliable source of the law is a truism; and when you take Allah as the real source of the law, then your belief in angels, in Divine Books, in Divine Messengers, in the day of judgment, in the Divine measurement of good and evil, and in the life after death, is a matter of course. And is it too much to say that every civilized society in accepting the machinery of the law as the life of the society is Muslim in spirit ? These are the seven bases of Islam. Islam means obedience to Divine laws, and a belief in the law necessitates belief in the other truths.

The whole Muslim world, after accepting these cardinal principles of Islam, accepts the Qur-án as the repository of the law recapitulating every law revealed to and before Muhammad, and for the explanation of the law they unanimously look only to Muhammad and to no one else, in whose actions and sayings they read the translation of the Qur-án. Every other authority in Islam must bow down before God and His Prophet, who so nobly says : "My SAYINGS DO NOT ABROGATE THE WORD OF GOD BUT THE WORD OF GOD CAN ABROGATE MY SAYINGS."

With these guiding words in our hands, could a Muslim look to any one else than God and His Prophet ? Hence no human intermediaries, no interces-

sion, no priestcraft in Islam. To guide my life I have only to look to the Books of God and to the words of the Prophet explaining the former and not abrogating it in any way, and there I find a perfect theory of life and its practical code. To give the code a practical shape and make me a practical Muslim then come five pillars of Islam: (1) Pronouncement of belief in the oneness of God and the Divine messengership of Muhammad, (2) Prayers, (3) Almsgiving and poor-rates, (4) Fasting, (5) Pilgrimage. That these five institutions have a practical bearing on our life, and enable us to lead a Muslim life and to fulfil all the law, is evident enough, and need not be dwelt upon here. This finishes Islam.

Islam allows you freedom of opinion and private right of judgment. It has preached democracy in religion as well as in politics. Its laws are no doubt unchangeable and everlasting, and so are all such laws that rule the world and keep it healthy morally and ethically. But they are broad enough to cover all contingencies. One of course has to draw lines between freedom and licence. To think is to differ, and the power of thinking was a Divine gift. Therefore Islam always respected difference of opinion. "Difference of opinion in my followers is a blessing of God," so says the generous Prophet of Islam; and this approval of the Prophet has opened a healthy avenue for the fair play of private judgment and opinion. It has done away with individualism, so much so that on the very death

of the Prophet the question of his successorship gave rise to strong difference of opinion. Abu-Bekr was the first Caliph, then Umar, then Usman; and Ali was the fourth. But a class among the followers of the Prophet arose who opined that Ali was the only rightful successor to the Prophet among the four. Both the parties accept the Qurán and the Prophet as the final authority in religion, and never look to Abu-Bekr or Ali in preference to them; but the sense of the right of private judgment is so strong and the respect for individual opinion is so great, that thirteen hundred years have passed and the Muslim have always afforded leisure to discuss the merits and demerits of the two immediate incumbents to successorship of the Holy Prophet. Those who side with Abu-Bekr are styled Sunnees and the other Shias. To divide the holders of these two opinions into two sects in Islam is simply to evince ignorance and to slander the clearness of Qur-ánic teaching in matters of religion. Then comes Muslim jurisprudence—things appertaining to personal law and ritualistic practices.

There have been four great Jurists in Islam on the Sunni side—Abu Haneefah, Shafai, Malak, and Ahmad Hanbal. They have written beautiful books on the subject, basing always their reasoning on the Qur-án and the Prophet's traditions. Every Muslim has perfect right to follow any one of them, or to make his own judgment on the things concerned, in the light of the traditions of the Prophet. The latter

are called Traditionists, and the former named after the name of a particular jurist. But it should never be forgotten that all these schools of thought never differ from each other in matters which constitute Islam. The writer of these lines has always accepted Abu Haneefah as the best exponent of the personal and ritualistic law, and so have most of the Indians. But all the same they never believe themselves less the Muslim if they ever identify themselves with the other Jurists, who have also got their following. But when there comes the matter of religion, the whole Muslim world has to look to the Qur-án and the Prophet, and the religion has been so clearly explained therein that there is not the least difference in it in the different admirers of the different schools of thought. Again, every century in Islam saw men of great piety and learning. The magnetism of their devotion to Islam and their self-abnegation told powerfully upon their contemporaries, and they got a group of pupils and admirers around them. They represent the esoteric side of Islam. The admirers of these saintly personages survived them, and every coming generation approached them with respect and reverence. These admirers were sometimes named after the name of these Muslim saints, such as Qadrees, Chishtees, Naqshbandees, Soharwardees, and Ahmadees of our days. These great divines enriched Islamic literature with their learned expositions of Islam, but never a thing they taught or preached which has gone against the fundamental tenets and

truths of Islam. They all respect each other; they may differ in their explanation of certain events of the nature of history mentioned in the Qur-án, but there is mutual respect all the same, the reason being that there are no two opinions in matters that constitute Islam and Iman and are of cardinal nature. All precepts, moral or ethical, domestic or social, appertaining to the physical or the spiritual, have been so fully explained in the Qur-án, that they never admit the slightest chance of difference in opinion. Go where you will, Muslim life, Muslim ethics, Muslim politics, and, in short, Muslim ideals in every form of human thought are the same, and so is the way to reach the goal. To call these different schools of thought, a necessary outcome of healthy deliberation always encouraged in Islam with a strong Muslim sense of private judgment, sects, is an unpardonable mistake. You cannot call two different shades of thought two sects in religion unless you lay your finger on some fundamental crucial differentia between the two. The Roman Catholics and the Protestants are two sects, and similarly sub-sections in Protestantism are of the same character, as they are notoriously divided from each other by differences of belief of the most fundamental character. All Protestants do not believe in the Trinity. They do not believe in one common baptism. Some hold that baptism is only harmless water; some that it removes all sins, some that it should be given to children, some that it must be reserved for people of full age. Be-

lief in the communion of saints is not the same. Some hold that Christians on earth can pray to Christians who are dead on behalf of other Christians expired. Others deny this. Even unity of Church is not upheld by all. Remission of sin raises difference of opinion. Must a Protestant priest or bishop be consecrated in regular succession by previous bishops? Can any layman without any consecration by bishops become a priest? On these points there is nothing but contradiction.

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